תפילת מוסף-Musaf Prayer

Zadoq ben Aahron

תפילת מוסף - Musaf Prayer

The prayer that follows the Shacharit prayer on Sabbaths, New Moons, and Festivals.

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The time of Musaf

Time of the Musaf prayer ends at seven proportional hours in the day, but one who did not pray at seven hours, can pray until the evening, because its time is all day.

And if he prayed after seven hours, he is called negligent, even though it is permitted. One who delayed also this time, cannot make it up, for it has no compensation[1].

Additional of Shabbat

This prayer is said corresponding to the additional offering that was sacrificed on Shabbat in the Temple.

The prayer is structured in the format of seven blessings. The central blessing, which ends: “Blessed are You, Lord, who sanctifies the Sabbath,” opens with the words: “You established the Sabbath, You desired its offerings.”

In the wording of the blessing, verses dealing with the additional offering of Shabbat are brought, as well as a prayer to God that He will restore the service of the Temple and that we will merit to offer before Him the sacrifices we are

obligated in, the regular offerings in their order and the additional offerings according to their law.

In the repetition of the Shemoneh Esrei of the Musaf prayer, “Kedusha” is recited in a more extended version than that customary in “Shacharit”.

According to the version of the Eastern communities and the Sephardic version, the “Kedusha” begins with the words “Crown they shall give to You”, and according to the Ashkenazi version: “We shall revere You and sanctify You”.

Time of the Musaf prayer is after the Shacharit prayer, and it should not be delayed more than the end of the seventh hour, meaning: one proportional hour after midday.

In retrospect, if he did not pray Mussaf before the end of the seventh hour - he prays afterward, until the end of the day.

If he erred in the Amidah prayer of Musaf and continued to pray as on a weekday ("You graciously endow..."), he stops immediately when he remembers, even if he remembers in the middle of a blessing, and begins the middle blessing of the Musaf prayer: "You established the Sabbath, desired its offerings...".

Additional of Rosh Chodesh

After the recitation of “Ashrei” “Uva Letzion”, the prayer leader says Kaddish and afterwards they remove the tefillin. One should not converse between the Kaddish and the Musaf prayer. The entire congregation begins to pray Musaf together.

This prayer includes seven blessings. In the prayer text, we mention the additional offerings that were sacrificed on that day.

In the time of the Temple, they would offer sacrifices on Rosh Chodesh to atone for the sins of the people, and thus we say in the Musaf prayer text: "You gave the beginnings of months to Your people, a time of atonement for all their offspring, when they would offer before You favorable sacrifices and sin-offering goats to atone for them...".

Just to clarify, you would like the translation of the provided text chunk, correct?

When Rosh Chodesh falls on Shabbat, the text of the Musaf prayer changes and includes the matters of Shabbat and the matters of Rosh Chodesh.

The middle blessing opens then with the words: "You created Your world from before...", and concludes with the blessing: “Blessed are You, Lord, who sanctifies the Sabbath and Israel and the beginnings of months”.

Whoever erred and prayed in the Musaf on Shabbat Rosh Chodesh the version of a regular Shabbat, if he remembered before he said the verse: "May the words of my mouth be acceptable...", he returns to “You formed”.

If he remembers afterward, he must return to the beginning of the prayer.

The Musaf prayer is also recited on Rosh Hashanah, on Yom Kippur, on Sukkot, on Passover, and on Shavuot.

Removal of Tefillin on Rosh Chodesh Mussaf

As brought above, before the recitation of Mussaf, it is customary to remove the tefillin. In the reason for removing the tefillin at Mussaf, there are two main reasons:

Since they say in the Sephardic version the sanctification “Crown they shall give to You,” it is not proper to be with the crown of tefillin at that time [2].

The Levush [3] explains that in the Musaf prayer we mention the sacrifices of Rosh Chodesh, and just as we do not lay tefillin on Yom Tov, because Yom Tov is a sign like the tefillin and we do not mix between the signs, so we do not lay tefillin in the Musaf of Rosh Chodesh.

There are those who rule [4] that if a person hears the recitation of Keter of Musaf from another minyan, he must remove the head tefillin and place a separation between the hand tefillin, and only then respond to Keter.

On the other hand, there are from Ashkenazi communities (who do not say the “Keter” version in Mussaf) where they customarily do not remove the tefillin in Mussaf.

This custom is mentioned in Taz Orach Chaim 25:16 and the Mishnah Berurah rules that one who prays in public should certainly not deviate from the custom of the public.

External Links

Taste of removing tefillin before Mussaf on Rosh Chodesh on the Yeshiva site

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Footnotes

1. ↑ Mishnah Berakhot 26a; Berakhot 28a; Shulchan Aruch Orach Chaim 286:1
2. ↑ See in the roots of the Ashkenazi custom, Part 5, p. 558
3. ↑ Orach Chaim 25:13
4. ↑ Kitzur Shulchan Aruch by Rabbi Chaim David Halevi, Laws of Tefillin

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https://www.yeshiva.org.il/wiki/index.php/%D7%AA%D7%A4%D7%99%D7%9C%D7%AA_%D7%9E%D7%95%D7%A1%D7%A3